

# FEDERAL COUNCIL

# Bulletin

VOL. XXVIII, No. 1

JANUARY, 1945



OFFICERS OF THE COUNCIL

*Left to right:* The new President, Bishop G. Bromley Oxnam; the retiring President, Rt. Rev. Henry St. George Tucker, and the new Vice-President, Dr. Benjamin E. Mays.

• A JOURNAL OF INTERCHURCH COÖPERATION •

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## Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, ANNUAL MEETING  
Toronto, Canada .....January 5-8, 1945

HOME MISSIONS COUNCIL OF NORTH AMERICA, ANNUAL MEETING  
Atlantic City, N. J. ....January 8-12, 1945

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE  
New York, N. Y. ....January 9, 1945

STUDY CONFERENCE, COMMISSION ON A JUST AND DURABLE PEACE  
Cleveland, Ohio .....January 16-19, 1945

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION  
Columbus, Ohio .....February 5, 1945

NORTHERN BAPTIST CONVENTION  
Grand Rapids, Mich. ....May 22, 1945

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH  
Dayton, Ohio .....May 23, 1945

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S.  
Montreat, North Carolina .....May 24, 1945

GENERAL SYNOD, REFORMED CHURCH IN AMERICA  
Buck Hill Falls, Pa. ....June 7, 1945

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# FEDERAL COUNCIL BULLETIN

*A Journal of Interchurch Coöperation*

*Issued by*

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-SIX NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Church of the Brethren  
Congregational Christian Churches  
Disciples of Christ  
Evangelical Church  
Evangelical and Reformed Church  
Friends  
The Methodist Church

African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America  
Moravian Church  
Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Reformed Episcopal Church

Russian Orthodox Church of North America  
Seventh Day Baptist Churches  
Syrian Antiochian Orthodox Church of North America  
Ukrainian Orthodox Church of America  
United Brethren Church  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

VOL. XXVIII, No. 1

JANUARY, 1945

## THE EDITORIAL OUTLOOK

### *A Deeper Meaning of the Biennial Meeting*

Participation in the work and worship of the Biennial Meeting at Pittsburgh was for many a close approach to an experience of The Church. Most of our experiences are of a church, and most of our calculations are in terms of the churches. For those who have the ecumenical mind there is often a consciousness that every parish service is a part of the life of The Church, likewise every denominational assembly. But the special concerns of the local church and of the communion are frequently so emphasized as to preclude awareness of the universal factors from which the particular derives its significance.

At Pittsburgh we thought and spoke primarily about The Church, though having always in the back of our minds the local churches and the communions which we represented as delegates. We knew that we were not The Church; for we knew that some important churches even in our own country were not represented among us, and only a few from other lands. Furthermore, The Church transcends all our contemporary and human institutions. Nevertheless, our prevailing mood and purpose were so lifted as to bring the particular values of the parts we severally represented into perspective in relation to the values of the whole. And that may be the most significant contribution of the Federal Council and of its Biennial Meeting to the Kingdom of God.

### *The Opportunity of the Federal Council*

*Remarks of Bishop G. Bromley Oxnam  
on the Occasion of His Election to the Presidency  
of the Council*

I appreciate, far more than any words of mine can express, the honor that by this action you have conferred upon me. I have long believed that the Presidency of The Federal Council of the Churches of Christ in America is the highest honor that can come to an American churchman. In the light of this belief, I accept this office in a spirit of humility and pledge you that to the limit of my abilities I will serve under your direction with very great joy.

During the years I have been privileged to attend the meetings of the Executive Committee, I have learned that the road to unity is the road of coöperation. In the Commission to Study the Bases of a Just and Durable Peace, I have seen men and women of many communions work to the end that law and order shall supplant international anarchy. In committees charged with drafting a message for Labor Day or Race Relations Sunday, similarly representatives of denominations have become one in their resolve to speak clearly in the realms of economic justice and racial brotherhood. We have worked together in the name of our Lord and in common service we have become one. But we have done more than work together. We have worshipped together. When I have bowed in prayer, I have heard a brother pray. I have



never asked "Is he a Methodist? A Baptist? An Episcopalian?" I have known that he was a member of God's family, that he was my brother, and that we worship the same Father, follow the same Lord. Some day, please God, there will be one Church of Christ throughout the earth. I am convinced that the day draws nearer with each act of coöperation, each hour of common worship, each day of fellowship.

Man has sought social unity on the basis of class, or race, or nation. These concepts are too small to unite man for social emancipation. On the class basis we can but unite men to fight another class. So too with race and nation. We need a larger unifying concept, one large enough to include all men. We find it in the Christian doctrine of brotherhood, the family of God. But it is only a united Church that can proclaim such a doctrine of social unity and expect a hearing. If we are to end contemporary acquiescence in injustice, we must speak as one. If we are to meet our full obligation in the matter of world law and order, we must speak together. If we are to demand that a man's opportunity to live and to labor is to be based upon his character and his capacity, and not be determined by his color, we must speak in unison. If present conceptions of property and of sovereignty are to be revised to serve the common good, we must speak as Christians.

We enter an era in which our common faith must become a common purpose and eventuate in a common act. It is one thing to proclaim brotherhood. It is another to discover the means to make brotherhood the practice of the common life. The sorry spectacle of idle machines, unused material, and unemployed men present at one time is not only a challenge to executive, economist and engineer to bring them together and insure high productivity; it is a moral issue that summons the Church to speak and to act. The economic order cannot exist half-Christian and half-Mammon. We cannot bring together the mutually exclusive principles of self-interest as the essential driving force of the economic life, and the Christian command. "He who would be greatest among you must become the servant of all." The coöperating fel-

lowship revealed in the Federal Council gives the Church the right to condemn competitive struggle in the work-life of man. Without such coöperation, our preaching rebounds to silence our utterances.

It is the function of the Church to teach the principles of conduct, to be a voice of judgment, and to be a herald of a new day. It proclaims the moral law, condemns its violation, and envisions a society in which the will of a moral God rules in all the activities of men.

In the coming two years, in which it is to be my honor to serve with you, we may be privileged to witness the return of peace. Let us pray that when the last gun is fired in this terrible war, it will be the last gun of the last war that man shall know. Our sons' sons must not march a generation hence. Let us rear our structures of peace on moral foundations. Let us establish the justice that moral law demands. But above all let us preach the redeeming gospel of love to the human heart that forever needs a Saviour. May the message come at last from a united Church of Christ, made one in the service that flows from love, a love that lies at the heart of God as revealed in Jesus.

### *Eastern Orthodox Churches and the Federal Council*

The coming of the Russian Orthodox Church in America into the Federal Council affords an opportunity for Protestant and Eastern Orthodox Christians to increase their understanding of each other.

At present their modes of worship—and to some extent their religious ideas—may seem rather strange to each other. The Eastern Orthodox cling tenaciously to what they believe to have been the doctrine and the practice of the early Christian centuries, prior to the division of the Church into the Eastern and the Western branches of Christianity in 1054. The Reformation that came to the Church of the West in the sixteenth century did not touch the Eastern Church. The Eastern Church, however, had never developed a papacy nor had the highly centralized structure that characterizes the



Church of Rome. Although the Protestant and the Orthodox are far apart at certain points, they have too much in common to justify their remaining aloof from each other.

The experience of the Eastern Orthodox churches in our own country has made them more open to fresh influences. Set down in the midst of a different culture, with their children and youth being trained in American ways, they have felt the need for making adaptations to the new environment. In this process, Protestants ought to be able to be of help.

Protestants, in their turn, may find their own Christian insights enriched by their contacts with the mystical outlook of the Eastern Orthodox. There are many Protestants who can bear witness similar to that of Charles H. Heimsath—himself a Baptist—who tells us in his recent book that his experience in a Greek Orthodox cathedral has given him a far deeper sense of the significance of liturgical worship. Those who attended the World Conference on Faith and Order at Edinburgh in 1937 will recall that the Commission which studied the “communion of the saints” testified that this article of the Apostles’ Creed had enhanced meaning for them as a result of their coming to see it somewhat through the eyes of the Eastern Orthodox members.

As the Orthodox take their stand by the side of the Protestants—both in the World Council and in the Federal Council—neither group expects the other to surrender any of its Christian convictions. They know that they have enough in common as fellow-Christians to be able to respect each other at the points of differences, even if they do not altogether understand each other at first.

### *Toward Understanding the Negro Point of View*

The orderly progress of race relations in this country has been retarded by a number of things, not the least of which has been inadequate interpretation to the white group of the basic hopes and desires of Negroes. Interpretation of a kind there has been—as witness the sermons and addresses by white speakers on

“What the Negro Wants.” At best, however, they indicate only what a white man thinks the Negro wants, and the interpretation therefore is likely to be distorted. To correct the distortion we need to hear from Negroes themselves.

A significant contribution at this point has been made by the recent publication by the Commission on the Church and the Minority Peoples of a statement entitled “Negro Churchmen Speak to White Churchmen” (described elsewhere in these pages). The 100 Negro churchmen over whose names the statement is issued speak with candor yet with courtesy to their white brethren. On the central issue of segregation within the Church they speak not from self-interest, but with the integrity of the whole Church at heart. “Can any church” they say, “be basically Christian that denies fellowship or membership on the ground of color or race? The Church must make up its mind on this issue, do the Christian thing, and leave the consequences to God.”

In view of the forthcoming National Study Conference on the Church and Minority Peoples a document of this kind is eminently timely.

### *“A Cut-Flower Civilization”*

In Elton Trueblood’s thoughtful diagnosis of the state of our civilization three points emerge:

(1) The poison of secularism has entered deeply into modern life.

(2) Scientific education is no adequate physician. It puts vast power into man’s hands but is morally neutral as to the ends for which that power is to be used.

(3) Ethics affords no adequate remedy. We have magnificent moral ideals like democracy and brotherhood, but they are impotent. Their impotence is due to our trying to maintain them apart from the Christian faith that produced them. Ours is “a cut-flower civilization.” Cut flowers may be very beautiful but they do not last long when separated from their sustaining roots.

If this diagnosis is correct, the dynamic center of all our efforts must be to produce men and women of sturdy Christian faith.



## The Council at Work

THE results of the work of the Federal Council in its Biennial Meeting in Pittsburgh, November 28-30 are indicated by the actions printed elsewhere in these pages. But in order to suggest the scope of its interests and its way of working it is necessary to review other factors.

Interest was directed beyond the national frontiers not only by items on the agenda dealing with world order and overseas relief and reconstruction but also by the participation of the delegates of the United Church of Canada, addresses by Rev. Bryan Green and Dr. John R. Temple of London, greetings from the British Council of Churches, a radiogram from Dr. W. A. Visser t'Hooft and Dr. A. L. Warnshuis from Geneva indicating very great need, and an inspiring address by Dr. John R. Mott on the contribution of the late Archbishop of Canterbury to the World Council of Churches.

A new feature of the meeting was a comprehensive report and interpretation of the major trends and problems on the Council's horizon by the General Secretary, Dr. Samuel McCrea Cavert. This, together with the printed reports of the various departments and commissions of the Council, presented an inclusive view.

Carefully prepared addresses were delivered on various interests of the Council: Mr. John Foster Dulles, Chairman of the Commission on a Just and Durable Peace, "How the Churches Can Influence the Peace"; Mr. John G. Ramsay, of the United Steel Workers of America, "Interpreting the Church to Organized Labor"; Chaplain George F. Rixey, Deputy Chief of Army Chaplains, and Dr. William B. Pugh, Chairman of the General Commission on Army and Navy Chaplains, reporting on the service of the churches through the chaplains in the armed forces; Dr. Roy A. Burkhardt, of Columbus, Ohio, "Ministering to Returning Service Men and Women"; Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council; Dr. E. C. Farnham, Secretary of the Los Angeles Council of Churches, and Bishop Ivan Lee Holt, discussing the place of Protestantism in the community pattern; Rev. Phillip M. Widenhouse, of the Washington Federation of Churches, and Professor E. G. Homrighausen, of Princeton Theological Seminary, "Reaching the Other Half for the Church"; Dr. Ernest H. Cherrington, General Secretary, Methodist Board of Temperance and Public Morals, "A New Approach to the Liquor Problem."

The worship services were conducted by Bishop W. J. Walls, Miss Margaret T. Applegarth and Dr. Gordon A. Sisco. A special public service which included the presidential address by the retiring president, Rt. Rev. Henry St. George Tucker, and the inauguration of the new president and vice-president was held in Trinity

Cathedral on the closing evening of the meeting.

An unusual feature of the meeting was a dinner for members of the Council at which statements were made concerning recent and prospective developments in radio as seen by leaders of the industry. The speakers were Dr. Harrison B. Summers, Manager of Public Service Division, Blue Network, and Dr. Max Jordan, Director of Religious Broadcasting, NBC.

Most of an afternoon was devoted to a series of brief statements by representatives of churches of eight different communities reporting constructive steps taken in their respective communities by churches for achieving better race relations.

In addition to the actions reported elsewhere the Council voted affirmatively on the application of the Russian Orthodox Church in America for membership and negatively on the application of the Universalist Church. The latter action was by vote of the denominational delegations which reported a majority vote in the negative; consequently the matter was not voted upon by the Council as a whole because the Constitution requires that churches are admitted to membership by a two-thirds vote of the bodies represented, each body voting separately, and a two-thirds vote of the members voting at a session of the Council. The Executive Committee was requested by the Council to study the matter of the membership of very small churches. Several churches of less than five thousand members had applied for membership. Action on their applications was deferred pending the study by the Executive Committee. A proposal that the Council undertake to secure more widespread reading of the Bible in public schools was referred to the Executive Committee for study and consultation with the International Council of Religious Education. To the Executive Committee was also referred a proposal from the Brethren Service Committee that the Council consider establishing a service agency for administering relief abroad. The Executive Secretary was instructed to communicate to the Hon. Cordell Hull the Council's appreciation of his service in the interest of world order and its solicitude for the restoration of his health.

The Business Committee was composed of Rev. Earl F. Adams, Chairman, Rev. John M. Alexander, Miss Gertrude Apel, Bishop G. D. Batdorf, Rev. Rufus D. Bowman, Rev. Theo. H. Palmquist, Miss Bertha F. Park, Rev. William B. Pugh, Rev. F. E. Reinartz, Bishop D. H. Sims, Bishop John S. Stamm, Very Rev. Sidney E. Sweet, Rev. Luther A. Weigle, Rev. Roswell P. Barnes, Staff Secretary.

In this issue will be found resolutions on "The Churches and the Dumbarton Oaks Proposals," on "Maintaining the Separation of Church and State" and on "The Duty



of the Churches in the Nation Today." Other resolutions, which will be printed later, dealt with the individual income tax law, venereal disease control, the recruiting of the ministry, religious liberty, the stabilization

of the date of Easter, and the proposed merger of eight interdenominational agencies. Greetings were sent to the British Council of Churches and to the men and women in our armed forces.

## The Churches and the Dumbarton Oaks Proposals

*A Statement adopted by the Council's Biennial Meeting, November 28-30, 1944*

THE DUMBARTON OAKS proposals initiate a definite plan for the continuing collaboration of the United Nations and in due course other nations. The Federal Council of Churches has long sought such a step and welcomes its occurrence. It would be a major disaster if this war were to end without provision for such continuing collaboration, and we rejoice that neither the exigencies of war nor the pendency of a national election has deterred American leadership from the effort to achieve this essential result.

We recognize that transition from international anarchy to a complete constitutional world order cannot occur at a single step. It was thus to be expected that any presently practicable plan should fall short of what will be required to assure lasting peace. The organization proposed has many of the characteristics of a military alliance of a few great powers. Certain provisions seem to envisage a division of the world into regional spheres of influence dominated by one or another of the great powers. Reliance is placed primarily on force unrelated to any explicitly agreed upon principles of justice. Further, the proposed organization should be more adequately endowed with curative functions needed to deal with the causes of war and with creative functions needed to draw the nations together in fellowship.

With all of these defects, the proposals do, however, have the great merit of providing for a continuing and virtually constant consultation of representatives of the great powers and of selected lesser powers under conditions which will subject what is done to the moral judgment of mankind. The Economic and Social Council, and related agencies, can do much to promote fellowship among the nations and eradicate the causes of war. If the proposals envisage much that partakes of a military alliance at least that military alliance is to be put into a setting which will permit public opinion to influence its evolution toward a more adequate general organization. That will, above all, require an alert and enlightened attitude by the peoples of the world and a willingness that the conduct of their nations, whenever

it in fact materially affects others, shall be subject to international discussion and judgment at the bar of public opinion.

We believe that the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members can be developed into one that will commend itself to the Christian conscience. As such, we believe it should receive the support of our people, with full recognition of its present limitations and with determination to overcome them. Admittedly, that will be a long, hard task. We emphasize that success will depend not merely upon political measures but upon more general acceptance throughout the world of common moral judgments about national conduct. The ethical and moral standards recognized as applying to individuals must become generally accepted as applicable also to national and international conduct. This is one of the indispensable conditions of world order. Without it international law can never become a reliable instrument of order.

It is at this point that Christians have a peculiar responsibility. We recognize it as our duty to seek to translate into action the beliefs which we profess. It is, at the same time, our profound conviction that no system of international security can succeed which fails to reckon with such principles of our faith as the imperative of the moral law, the worth of every human being, the precedence of human over material values, and the moral duty of coöperative action in a world community. No system for the organization of world society, however perfect in political theory and structure, can long succeed without the undergirding of these principles. And a system which may be imperfect at its inception may develop into something curative and creative if Christians are vigilant and persistent in concerted action to bring the moral and spiritual resources of their faith to bear continuously upon the problems of world order.

Finally we must constantly reiterate the following basic affirmation of our Statement of Guiding Principles: WE BELIEVE that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in



reality a world community, may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable

peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God.

## Maintaining Separation of Church and State

*A statement adopted by the Council's Biennial Meeting, November 28-30, 1944*

FOR more than one hundred and fifty years our nation has cherished its heritage of the separation of Church and State. When this principle was first adopted and written into the Constitution of the United States it was an original experiment, without precedent in Europe. The formulation and the maintenance of this principle throughout our history has been one of the most important contributions of our country to political theory and practice.

The separation of Church and State has been our great bulwark of religious freedom in America. It has insured a policy of equal treatment of all religious bodies by the national government. It has afforded to every Church an equal opportunity to develop its inherent possibilities. It has thereby provided a spiritual climate favorable to good will and coöperation among Protestants, Roman Catholics and Jews.

All who treasure our historic achievement in religious liberty and a spirit of mutual respect and friendliness among the diverse religious groups must be zealous to maintain the principle of the separation of Church and State and to defend it against any measure that might prove to be an entering wedge for breaking it down.

It is for this reason that we are firmly opposed to the establishment of diplomatic relations between the United States and the Vatican. To establish diplomatic relations with the Vatican would confer upon one Church a special preferential status in relation to the American Government. Such an arrangement would be contrary to our American tradition.

A continuing official connection between our Government and the Vatican would also have the unfortunate effect of encouraging the un-American policy of a union of Church and State. The Roman Catholic Church has always advocated such a union; it regards itself, in fact, as both a Church and a State. Our nation, since the day of its birth, has rejected the union of Church and State. Other nations which do not share our traditions may feel that there are reasons of practical expediency for maintaining diplomatic relations with the Vatican. We do not regard such considerations as weighty enough to justify our country in compromising its historic position. A temporary contact for a clearly defined purpose of negotiation concerning a specific political or economic matter may be arranged if occasion arises, as for example, when William Howard Taft in 1902 dealt with the issue of the Friars' Lands in the Philippines. This, however,

does not require the maintenance of regular diplomatic relations.

If it is argued that it is the Vatican as a State, not as a religious institution, with which diplomatic relations are established it must be pointed out that in practice it is impossible to separate the two. The Roman Catholic Church, according to its own conception, is a religious body and a political body at the same time. It has claimed temporal sovereignty even when it has had no territory over which to rule. Representation at the Vatican therefore involves a very different pattern of diplomatic relations from those which prevail among other states.

For the United States to have diplomatic relations with the Vatican would be to have diplomatic relations with the Roman Catholic Church. This procedure would set aside the American principle of according all religious bodies the same status in the eyes of our government. Such a departure from our historic past might even lead to an ultimate acquiescence in the doctrine enunciated by the encyclical of Pope Leo XIII on "The Christian Constitution of States," which bluntly declared that "It is not lawful for the State to hold in equal favor different kinds of religion." What this encyclical condemns is what the United States has practiced.

In taking this public stand we desire to make it clear that we are not speaking against Roman Catholicism as a form of Christian faith and worship. We recognize it as one of the great branches of historic Christianity. We earnestly seek every opportunity to coöperate with Roman Catholics, as Christian brethren, in common efforts for the welfare of mankind. But we find it necessary to make a sharp distinction between the Roman Catholic religion and the political power exercised by the Roman Catholic hierarchy for its own institutional ends.

We would also make it clear that we are not passing judgment upon the action of the President of the United States in sending a "personal representative" to the Vatican, provided this be now treated as a temporary measure of a wartime emergency character and not as a precedent for the future. We are appealing both to our Government and to public opinion for a faithful adherence to our American principle of the separation of Church and State. We are emphasizing the incompatibility of this principle with diplomatic representation at the Vatican. We are insisting that we should not now reverse an established policy of which the American people as a whole have been justly proud.



# The Duty of the Churches in the Nation Today

*A Statement adopted by the Council's Biennial Meeting, November 28-30, 1944*

**O**UR NATION, in its origin and history, has been committed to achieving a way of life appropriate to man's status as a child of God. The purpose of the colossal sacrifice of this war is to win freedom for others as well as ourselves to press on toward that goal.

Military victory will not of itself establish the better world we seek. The achievement of a better world will require spiritual discipline and moral strength greater than that which prevailed before the war.

We shall face new temptations—relaxation of social and individual discipline, the moral hazards of pride and complacency, absorption with material goods and over-reliance upon technical and institutional contriving, the danger of irresponsible and un-Christian use of the unprecedented and in some respects unrivalled power which we are gaining.

For this reason the resources and disciplines of the Christian religion were never more essential in our history or in the life of any nation than in ours for the days upon which we are entering.

It is the duty of the churches

To lead this nation to a new dynamic faith in God and to a resolute commitment to the great task remaining before us, realizing that only that nation is great whose God is the Lord;

To proclaim that in public policy and conduct we must recognize the governance of God and the immutability of the moral law, that the leadership to which we are being called may be exercised with due humility and under the restraint of moral discipline and in coöperation with other nations;

To teach our people, by faithful preaching of the Word of God and by the example of their life and work in the community, that the way to the achievement of true strength and dignity for the individual, the group or the nation lies not in the pursuit of selfish interest but in the service of the common good;

To warn the people against preoccupation with the making and acquisition of things, lest things become the masters of men and we lose our souls in secularism;

To be more aggressive and effective in evangelism and Christian education to the end that individuals may be won to the acceptance of Christ as Saviour and Lord.

America must not become a pagan nation, decadent in its own life and a menace to the world. If the churches fulfill their Christian calling by the power of God, America will press on toward the achievement of its high destiny and lead the world upward to a better day.

## Supporting the Chaplains in Army and Navy

**I**N connection with the meeting of the General Commission on Army and Navy Chaplains held in Washington, D.C., on December 6, a luncheon was given to a score of high officials of the Army, the Navy and other branches of the government, in the interest of building up an appreciative understanding of the work of the Protestant chaplains. Among those who were present and who spoke briefly at the luncheon, held at the Statler Hotel, were Hon. Henry A. Wallace, Vice President of the United States; General George C. Marshall, Chief of Staff of the U. S. Army; Admiral Ernest J. King, Chief of Naval Operations; Hon. Robert P. Patterson, Under Secretary of War; Hon. Ralph A. Bard, Under Secretary of the Navy. Others who were present by special invitation were Senator David I. Walsh, Chairman of the Naval Affairs Committee; Vice-Admiral Randall Jacobs, Chief of the Bureau of Naval Personnel; Hon. Charles P. Taft, of the Bureau of Foreign Economic Affairs in the Department of State; Colonel George Ijams, Deputy Administrator of the Veterans Administration; William R. Arnold, Chief of Chaplains in the Army; Robert D. Workman, Chief of Chaplains in the Navy,

and a group of chaplains of both Army and Navy.

Dr. William B. Pugh, Chairman of the Commission, presided and presented the distinguished guests. The Vice-Chairman of the Commission, Rt. Rev. Henry K. Sherrill, gave the main address, interpreting the ministry of the Protestant chaplains and the way in which the churches are standing behind them.

At the meeting of the Commission held during the day plans were made for the continuance of the magazine *The Chaplain*, which is being issued in coöperation with the Service Men's Christian League as a publication prepared for the sole purpose of helping the chaplains in their work.

Another item of major interest was the steps which are being taken to enlist the help of the chaplains in recruiting service men for the Christian ministry after they are released from the armed forces.

A report was received from Rt. Rev. Henry W. Hobson concerning his visit, in behalf of the General Commission, to chaplains in England, France, Belgium and Holland.

The effort to secure an adequate chaplaincy directly



related to the churches in the hospitals of the Veterans' Administration engaged the attention of the Commission. Dr. Charles M. Griffith, Medical Director of the Veterans' Administration, was present and expressed his appreciation of the steps which had been taken by the General Commission and the Federal Council, in collaboration with the National Catholic Welfare Conference and the Jewish Welfare Board, in developing a plan which all of the religious forces of the country would support.

Bishop Edwin F. Lee, the Director of the General Commission, announced that the Maritime Service had agreed that in the case of future appointments of Protestant chaplains consultation would be held with the General Commission.

### New Publications

*These Things Must Be:* The Heart of Discussions at the Sixth National Conference of Church Leaders. Antioch College, April 13, 14, 1944. The subjects discussed include sharecroppers, tenants and other farmers, migrant workers, Japanese Americans, and what state and local councils of churches can do to improve race relations. Department of Race Relations, 297 Fourth Avenue, New York 10, N.Y. Ten cents.

*Negro Churchmen Speak to White Churchmen.* A statement prepared at the request of the Federal Council's Commission on the Church and Minority Peoples by

a committee of its Negro members, under the chairmanship of Dr. Benjamin E. Mays, and approved by the other Negro members of the Commission, then sent to Negro churchmen throughout the country for their signatures. Commission on the Church and Minority Peoples, 297 Fourth Avenue, New York 10, N.Y. Ten cents.

*Brotherhood—Our Unfinished Task.* Materials for Race Relations Sunday, February 11, 1945, and Brotherhood Month, including a service of worship and programs for church schools, for young people's groups, and for women's groups, also information for speakers on the subject of race relations. Department of Race Relations, 297 Fourth Avenue, New York 10, N.Y. Price of Message \$1.00 a hundred; complete packet of program suggestions \$4.50 per hundred.

### Labor Conventions

James Myers, Industrial Secretary of the Federal Council, arranged for special contacts of local ministers and churches with delegates to the national conventions of the American Federation of Labor and the Congress of Industrial Organizations in November. At New Orleans, where the A.F. of L. met, Dr. James A. Crain, Secretary of the Department of Social Welfare of the United Christian Missionary Society, Disciples of Christ, and Rev. David Burgess, the new minister to union labor in the South, of the Congregational Board of Home Mis-

### Religious Book Club Selection

## According to Paul

By HARRIS FRANKLIN RALL

This volume seeks to bring together the two approaches to Paul which have been commonly separated, the historical and the theological. It considers Paul historically—using the results of critical scholarship, viewing him in the setting of his day, and setting forth the first great interpretation of Christianity, that "according to Paul." Its ultimate interest, however, is to inquire what help Paul can give us in our task of interpreting the Christian faith today.

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### The Constant Fire

By Allan K. Chalmers

A positive and vigorous book that sees Christianity as the one powerful driving force that brings courage and confidence to a tottering world.

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By Carl H. Elmore

Youth and its problems are the subject of this important, forthright, and helpful guide to the development of personality—written especially for young people.

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### The Children of Light and the Children of Darkness

A Vindication of Democracy and a  
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By Reinhold Niebuhr

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### The Genius of Public Worship

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### Highroads of the Universe

By J. G. Johnson

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## HISTORY OF Y.M.C.A.-CHURCH RELATIONS IN THE UNITED STATES

*S. Wirt Wiley*

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## I HAVE SEEN GOD WORK IN CHINA

*Sherwood Eddy*

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*Charles D. Kean*

This searching study is for thoughtful readers who are concerned with changes taking place in the social order. Mr. Kean, who is a minister with a background of college teaching and some journalistic experience, deals with basic problems of our civilization and contemporary culture. He bluntly challenges several widely accepted ideas and theories, including economic determinism. The only solution to our troubles, he contends, is the acceptance of a religious interpretation of life. In this volume are resources for discussion and the makings of sermons. Although the discussion is philosophical, it deals constantly with the stuff of daily life.

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## SECTARIAN WELFARE FEDERATION AMONG PROTESTANTS

*Leonard A. Stidley*

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sions, spoke in several churches. They also helped arrange, with the coöperation of Dr. W. R. Vivrett, President of the Ministerial Union, and Dr. J. S. Land of the First Presbyterian Church, a special luncheon of Protestant ministers, Catholic priests and Jewish rabbis with an equal number of nationally known delegates to the A. F. of L. convention. Mr. William Green spoke on relations of the Church and labor and friendly discussion followed. Mr. John Frey, President of the Metal Trades Department of the A. F. of L., also spoke at a meeting of New Orleans ministers and businessmen.

The Chicago Federation of Churches, through its Industrial Committee, coöperated with the Federal Council in a program during the C.I.O. Convention. Mr. John Ramsay, Community Relations Representative of the United Steelworkers and an active member of the Industrial Division of the Federal Council, gave over a week's time to help make arrangements. As a result twelve Chicago churches had labor delegates as speakers, and a large number of Chicago ministers, called by the Chicago Federation of Churches, were addressed by Mr. Ramsay.

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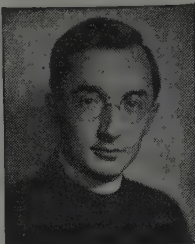
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## Convocation on Town and Country

Six hundred forty-five persons residing in forty states and Canada, from twenty-six denominations, participated in the second annual National Convocation on the Church in Town and Country, held at Elgin, Ill., November 14-16, 1944. The Convocation is an informal assembly of individuals held under the auspices of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education. During the year 1944 plans were matured for the participation of the International Council in the work of the joint Committee on Town and Country, which had previously represented the Federal Council and the Home Missions Council. Recommendations of the Convocation are made to numerous church agencies.

In the "keynote address" Dr. Henry S. Randolph, director of the Town and Country Unit of the Board of National Missions of the Presbyterian Church in the U.S.A., called upon the local churches to assist young people to become owners of farms, to set up credit unions, to encourage coöperatives and to further efforts for soil conservation. Dr. Randolph urged support of the Farm Security Administration, and called for rural church action for the security of farmers and their families on the land "even to the point of taking issue with the large commercial interests in agriculture."

Dr. Randolph urged the rural churches to engage in more coöperative action and to work with numerous community agencies for rural progress. He asked the churches to address themselves both to individual evangelism and "the saving of the community."

At one session two pastors reported the details of projects they had conducted in the encouragement of farm ownership. Rev. Calvin Schnucker, now of Duquesne University, told about an eight-year program in which, through the efforts of one local church, the proportion of farm owners in an Iowa parish increased from 34 percent to 66 percent. The minister's study was a center of information and the place for leadership in the church project.

Rev. Eugene Smathers, of Big Lick, Tenn., described a project whereby the local church, with the coöperation of the Board of National Missions, had in four years settled twenty-four families on the land, aiding them in the purchase of machinery and other equipment and assisting them in organizing coöperatives. The project now has land holdings worth \$14,000.

## Whom We Delight to Honor

For 31 consecutive years Rev. Charles E. Schaeffer of Philadelphia has served the Department of Evangelism of the Federal Council as its Recording Secretary. He was elected to this office on September 16, 1913.

The Department held an appreciation luncheon for Dr. Schaeffer at the George Washington Hotel in New York at which Rev. E. G. Homrighausen presided. Those who gave brief messages of appreciation were: Dr. George Richards, Dr. Wm. F. Klein, and Dr. Samuel McCrea Cavert.

An illuminated framed scroll was presented to Dr. Schaeffer by Dr. Cavert in recognition of his long term of service.

# News of State and Local Cooperation

The Field Department, in submitting its report to the Biennial Meeting of the Federal Council in December, presented a summary of developments in field organization. This summary showed that the trend toward one inclusive interdenominational agency for interchurch cooperation continues. Major developments in this direction occurred during 1943-44 in Iowa, New Jersey, New Hampshire, North Dakota and Virginia, while the study of closer relationships continues in Pennsylvania.

## Summary of Present State Coöperative Organizations

- 32 states now have an inclusive Council of Churches
- 3 states have both Councils of Churches and Councils of Religious Education
- 3 states have Sunday School Associations
- 3 states have Home Missions Councils or Conferences
- 4 states have Councils of Church

Women only, while 24 additional states have a Council of Church Women in whole or in part related to other state councils listed above

3 states have no state-wide coöperative organization

New councils of churches with full-time executive leadership were established during 1944 in Topeka, Kans.; New Bedford, Mass.; and San Antonio, Texas; while church councils in Hartford, Conn.; Albany, N. Y.; Pasadena, Calif., and Providence, R. I., expanded from part-time to full-time executive leadership.

The New Directory of American Coöperative Christianity, recently completed by the Inter-Council Field Department, reports:

- 127 city and county councils with employed executive leadership
  - 243 city and county councils with voluntary leadership
  - 1400 ministerial associations (estimated)
- Listed as new tasks for Field Administration during 1945 were:

1. The strengthening of the church's religious radio ministry over local stations through field counseling, training clinics and the development of a radio field counseling manual
2. The guidance of the special coöperative wartime services of local churches into the more permanent forms of coöperative service
3. The increase in number and strength of local agencies of interdenominational coöperation
4. The encouragement of the efforts of denominations to reinforce the work which their churches carry forward through state and local councils of churches

There were 54 new staff appointments made by state and local councils of churches during 1944. There were 48 such appointments reported during 1943.

## Visitation Evangelism

The Buffalo Council of Churches reports that there were 205 new accessions resulting from the Home Visitation Evan-



gelism program participated in by eleven churches from October 22 to 27, 1944. The largest number of accessions were by four churches as follows: First Methodist Church 58; Central Presbyterian Church 48; Lafayette Presbyterian Church 30; Ontario Street Methodist Church 21.

### "The Light Shall Not Fail"

"Go Back to Church You and Your Family" was the title for the special church section of the *Illinois State Journal-Register* for Sunday, November 11, 1944. The section consisted of twelve pages of pictures of all the churches and their pastors in Springfield, Ill. The section was sponsored by twenty business firms. Under the caption "The Light Shall Not Fail" was the following statement presented by the sponsoring firms:

"The churches and synagogues of America of every denomination are co-operating in behalf of greater tolerance . . . greater generosity and understanding . . .

greater goodwill among people and individuals in dealing with the problems of our time. You can make this a better world to live in by supporting your church not only by your attendance but by your personal faith in and loyalty to the things for which it stands."

### Objectives of a Christian Youth Council

Wichita reports that a Christian Youth Council is to become a reality there and lists the following objectives envisioned for it by the Planning Committee:

1. To strengthen and encourage the youth work in each local church.
2. To discover needs and areas of service in the community and find local church groups that would be willing to serve and fulfill these needs.
3. To work together on those projects which would call for united youth action and which could be done better together.
4. To present to all youth a challenge for Christian service.

5. To reach the unreached youth of the community for Christ and the Church.

### Cincinnati Council Sponsors Hymn Sings in Churches

Coöperating with radio station WKRC, the Council of Churches of Greater Cincinnati has inaugurated a series of "hymn sings" to be held in various churches of the city during the fall and winter.

Representatives of all the churches in the city will be combined in a joint chorus. John William Ulrich, chorister of the Price Hill Evangelical Reformed Church, will be in charge. Pastors will be asked to speak briefly on the message of the hymns.

The "sings" will be held on Sunday evenings at monthly intervals. An hour and a quarter will be given to congregational singing, supported by the chorus, of the best of the old hymns and the best of the new ones. Thirty minutes of each program will be broadcast by radio station WKRC, with 5,000 watts power on a frequency of 550 kilocycles.

### Religious Education in Tioga County, N. Y.

The Tioga County Council of Churches has voted to employ two full-time Directors of Weekday Religious Education and Vacation Church Schools. These Directors will supervise the cooperative weekday and vacation program of the churches throughout the county. The President of the Council, Rev. Theodore Conklin, of Oswego, N. Y., has announced that the budget has been underwritten for this enlarged program and the Council is now considering applications for the two staff positions.

### Sacramento Church News

The first issue of *The Sacramento Church News* appeared in October. It consists of a four-page edition and states that "its editorial policy will be one of unrestrained open-mindedness to suggestions from every responsible source but especially from church leaders." It will be a mid-monthly, and will seek to keep before the members of the churches the interests and work of Sacramento's united Protestantism. Congratulations, Sacramento Council of Churches.

### Support of the Ecumenical Church

The Missouri Council in October carried in its paper, *The Missouri Church News*, a part of a Ten-Point Peace Program of Union Avenue Christian Church of St. Louis. "Because of the necessity for cooperation among the denominations of Christendom, if the church is to make its influence felt significantly in the world after the war, Union Avenue should give increased support to all federated movements of the Church including the Metropolitan Church Federation, the Missouri Council of Churches, the Federal Council of the Churches of Christ in America and the World Council of Churches."

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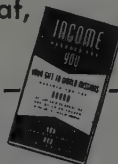
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## Toledo Council's Executive Board Procedure

The Toledo Council of Churches, under the leadership of Rev. C. Clark Shedd, Executive Secretary, has adopted a plan which is making the meetings of the Executive Board more interesting and is registering an increased attendance.

In September the emphasis was placed upon the Christian Education Department covering Youth Activities through the Young People's Federation, the relations with the Educational Institutions dealing particularly with a survey of freshmen in the high schools who are newcomers to the city and as yet unrelated to any particular church. The names of the students with addresses and church preference, where stated, were turned over to the pastors of the city. The weekday religious education program, the oldest continual in the nation, had the highest enrollment in ten years with fourteen teachers under the supervision of Mrs. Oral H. Jones.

The October meeting gave special consideration to the Court Work Department with Rev. Porter French as Director. Present procedure and future plans were brought to the attention of the Board by Mr. French and members of the Court Work Committee.

In November the Department of Religion and Health, the first to be established in the country in connection with a city council of churches, was given ample

time to survey the field in counseling in which it is pioneering. Dr. Carroll A. Wise heads up this work.

## Series of Interracial Clinics

The Race Relations Committee of the Michigan Council of Churches has projected a series of Interracial Clinics in five Michigan cities. Rev. Irving K. Merchant, Field Representative of the Christian Commission for Camp and Defense Communities, has assisted the Michigan Council staff in the planning and conducting of these clinics, designed to help all residents of the communities involved to live together as brethren.

## Staff Changes

The Council of Churches and Christian Education of Maryland-Delaware announces the employment of *Miss Ruth W. Lee* as a case worker for the Negro churches in Baltimore. The Negro churches contributed more than \$2,000 for this project, and the Department of Social Relations is adding \$1,600. Miss Lee who comes from the Phyllis Wheatley Y.W.C.A., Washington, D.C., is a graduate of Shaw University, Raleigh, N. C., and of the Howard University Graduate School of Social Work. She will be liaison worker between the churches and the Juvenile Court.

*Dr. Francis R. Casselman* has been invited to serve as Acting Director of War Housing Area Chaplains, succeeding Rev.

Robert L. Kincheloe who has gone to Chicago for graduate study and the ministry of activities at the First Congregational Church.

*Rev. Paul M. Orso*, a graduate of Gettysburg Seminary, is the new chaplain at the City Hospitals and Marine Hospital. The Lutheran Inner Mission Society and the Council both cooperate in this united project.

*Dr. Walter S. Hertzog*, formerly of Chapman College and earlier a member of the Church Welfare Bureau Staff, has been transferred to serve the Los Angeles Church Federation and the Southern California Council of Protestant Churches as Secretary of Field and Finance.

*Dr. W. H. Murphy*, formerly minister of the Second Presbyterian Church of Tulsa, Okla., has been appointed Executive Secretary of the Tulsa Council of Churches.

*Mrs. Maxine Semones* has been appointed Executive Secretary, on part time, of the Oklahoma Council of Churches.

*Dr. Alexander Dodd* of Bangor, Maine, has been appointed the Director of the Department of Religion and Health of the Toledo Council of Churches. He will succeed Dr. Carroll Wise, who has resigned in order to accept a call to the staff of the Hennepin Avenue Methodist Church in Minneapolis.

*Miss Josephine Svenson* has accepted an appointment to the staff of the Denver Council of Churches in the field of children's work.

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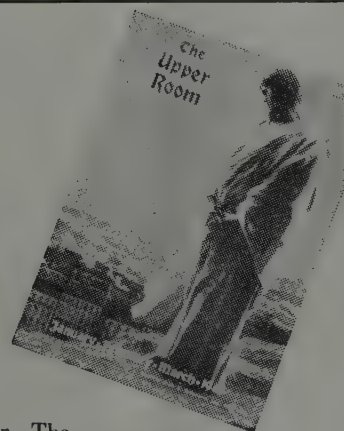
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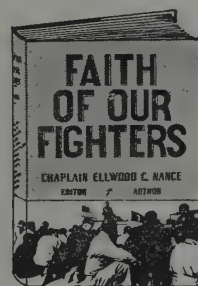
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This very useful book, by the dean emeritus of Boston School of Theology, is a personalistic interpretation of Christian ethics. Man is conceived as a divinely endowed, autonomous, worthwhile moral person. The author's approach to his subject puts him in opposition to those theo-

logians who find the key to ethical obligation wholly in God's unmotivated love rather than in man's moral nature, that is, his "capacity for moral experience." He rejects the extreme devaluation of man found in Reformation theology and in its contemporary revival, as well as the sharp distinction between nature and supernature in medieval theology. But he holds that the Reformation "introduced into the secular world a new moral dynamic."

Dr. Knudson's system of ethics is thus

anti-dualistic, in opposition both to Catholic ethics and to that of the Barthian theologians. It is also anti-dualistic in psychological terms: man's moral nature is a quality of the whole person. The author is optimistic rather than pessimistic regarding the world, though not romantically so. He makes a place for rugged discipline, rejecting the motion that for the Christian divine empowerment, as grace, displaces the imperative of the "ought." He insists on genuine moral freedom, rejecting determinism both in its philosophical and its theological form.

But for all these "liberal" aspects of his thought the author is a realist about sin—the allegedly weak point in liberal theology. To be sure, man is not "morally dead" (Augustine and Calvin); but he certainly is not "morally well" (Pelagianism). "So exacting are the demands of the moral law that we find ourselves unable to meet them. . . . There is no longer any place for pride and self-sufficiency." A new emphasis is needed on spiritual conversion, with definitely ethical content.

Dr. Knudson does not escape difficulty in dealing with the principle of perfection. Here the moral requirement is found to be absolute. "There are no moral holidays." Yet he concedes that perfection is beyond realization in this life. On the other hand, he insists that where there is no power to the contrary there is no guilt. He attempts resolution of this conflict not in dialectic terms but on this wise: Perfection, in the New Testament, is grounded in the nature of God, not in that of the moral law. "We are to act in our sphere as he does in his that we may be children of our Father who is in heaven." Perfection is a "theoretical possibility," attainable under divine grace, and the obligation to seek it remains. If Dr. Knudson has not fully resolved the

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difficulty here, it may probably be said that no theologian has done so. It is all of a piece with the antinomy of determinism and freedom.

Self-realization as an ethical ideal is discussed in relation to the concept, enriched by Reformation teaching, of the Christian "calling." Vocation embraces and sanctifies all "rights" that a Christian may claim.

The state and the family are treated as in some sense "orders of creation," yet with less connotation of fixity than in European theology and in a liberal, "social-gospel" context. The Church is less an "order" and more a dynamic ethical institution—as well as a worshipping community. It must never "be the Church" in an isolationist sense. The Church is critic of the state, but not its rival; both have made false claims to absoluteness. War falls under relative, not absolute, judgment, as do the various elements of the existing economic order.

One does not have to be a theologian to extract much wisdom from this book.  
—F.E.J.

The Negro in American Life

By JOHN BECKER  
Sponsored by the Council Against Intolerance, New York, \$1.00.

This is a series of photographs with striking captions illustrating the fact that the American Negro is a farmer, a worker, a writer and a hero. Outstanding artists, writers, singers, athletes, scholars, war heroes and defense workers are presented. The collection of pictures has one very serious defect in that the church life of

Negroes is not mentioned within the covers of the publication. The organizations, leaders and contributions to American culture, such as Negro spirituals and religious thought, make church life one of the most important elements in Negro life and in white-Negro relations, especially in the South.

Conserving Marriage and the Family: A Realistic Discussion of the Divorce Problem

By ERNEST R. GROVES  
Macmillan, \$1.75.

This book was written by request to help people decide what to do when their marriages are not going well. It is a wise book of counsel which should help to rebuild American life in its most essential unit, the family. The author protests against the common and pathetic idea that divorce is a cure for unhappiness. He points out that when there is difficulty between a husband and a wife an appeal to the court greatly increases the trouble and makes a reconciliation more difficult in the many cases in which reconciliation is the best thing for them. The author's long and extensive counseling experience has convinced him that many people rush into divorce without analyzing their difficulties and without counting the long-time costs

of what they are doing. The essence of his appeal is, "Before you get a divorce you must do your best to be sure that your reason for unhappiness is genuine and that there is no hope of your being rid of it." People should use every resource and skill to make marriage succeed. Whenever necessary they should seek expert counsel. In any case they should not allow hurts and impulsive emotions to push them toward the divorce court.

The first part of the book deals with commonly recognized motives looking toward divorce such as unfaithfulness, quarrelling, disappointment with a partner, sexual maladjustment, trouble with in-laws, disagreement about children, and strife about money. Following this the author takes up certain unconscious motives which bulk large in family maladjustments, including fixation, emotional immaturity and simple boredom.

For those who, after considering every aspect of their situation, become convinced that divorce is the only way out, the book gives counsel as to sound procedure for making sure that the legal aspect of their situation is understood.

The counsel given in this book, if followed, will save many marriages which are potentially sound though at present ailing. Its suggested techniques and analyses of situations will also offer to pastors and other counselors much valuable help in their own counseling. Its essential prin-

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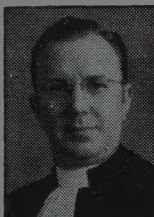
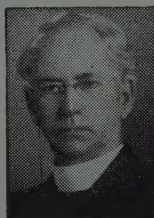
Professor of Systematic Theology and Philosophy of Religion, Queens Theological College, Kingston, Ontario, Canada.

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ciples will prove valuable also to people who have never thought of divorce but who have, as all married people do, the problem of adjusting difficulties and of growing into greater emotional and personal maturity. —L. F. W.

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By **ELMORE M. MCKEE**

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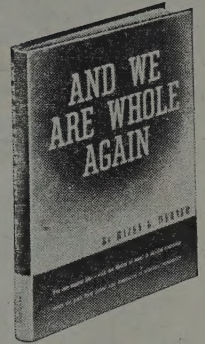


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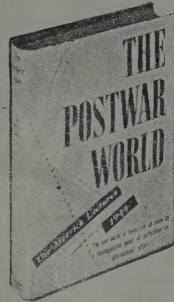
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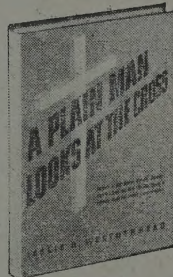


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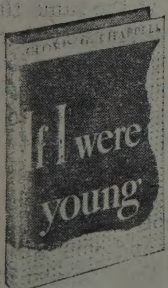
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